M 2078

Wednesday, November 17, 1971

Swedish Memorial Hall, San Francisco

Group III

Maybe it's a good thing I'm here when there are so many people. I never expected that. I thought, well, since I happen to come back from Seattle that it would be easy to stop over and have a -- a little meeting before I go up to the Land, and as it were, I'm very glad now that I came.

Interest in Gurdjieff? How much do you know, and where is the accent of your knowledge? That really means how much do you expect? And if you ask that question, you must know what you really want, and how much self-knowledge do you have. If you know you want something, what is it that you really want? Quite logically it must have to do with one's life, and it depends then what is the aspect of your life where you feel something still should be added. What is it you want to add? More knowledge? Would you want more interest? Enthusiasm? A certain clarity in your mind to know in what direction you want to go? How far have you gone in knowing what -- what you hope might be ahead of you? The question is, can you really know?

How much has your life been planned up to this time, and are the results the way you would like to have them, comparing to what you thought when you were then years old, or twenty let's say, or perhaps not even that? Are you at the present time satisfied? In what way and what is still that

you want to know about for yourself? What is life for you? As a human being, what do you describe yourself to be - with ambitions; with a certain aim to grow up in life, in experience; to acquire certain dexterities: facilities of the mind, being able to think, or feeling, to develop your -- your heart. What is it in general that you want when you grow up, when you are young, or when you are a little older, that you still feel you ought to do, or what you may have missed?

We've talked in -- at the time when Orage was there many times about imagining that a person lives his last day in this life tomorrow, and then to see how would he live it if he knew that he would die. Or what is it really that if one -- in one's life, one has missed? And what is the measure that you would apply to that? And if you then actually start out tomorrow with these ideas, this -- that being the last day, to the extent that you can imagine it, and to the extent even that you want to believe in it, which of course you don't. But just every once in a while the thought will come, and you will recognize what you then may have been doing. And the measure is is that the kind of occupation I want to be busy with when this is my last day? Or, if you simply look at yourself and say, "What is it that I still want to do?"

Although you may have done certain things, maybe you have forgotten certain things that you still think you ought to do, what is this kind of responsibility that you feel once in a while that you ought to do certain things, or even that you should be a certain kind of a person? Whar -- where is the measure for that? If you are what you are, and you live the way you do, and you have the kind of thoughts you have, what gives you the idea that you should compare yourself with other people, or to what extent even can you find a comparison possible when you look at yourself in an ideal

state of what you want to become when you grow up, or before you die?

Can you be clear about that, or do you live almost day by day, a little bit happy-go-lucky, or do you have an aim already when you're fifteen and you say, "I'm going to become such and such?" And where do you take your examples from? From your family, or friends you know, or other people who are more or less like you? And the older you get, does it become more confirmed within yourself that that is what is needed for yourself, to have an example toward which you strive?

What is the aim of a man in wanting to live in accordance with certain rules that you set up, partly coming from yourself because of experiences, and partly, or course, from what other people have told you, and what you have read in books, and the different things that may have struck you and that are desirable. When you look at it from that standpoint, what is it that I now wish to become as a man? It is quite logical, of course, that you think about that. I think each kind of a person who claims to be, every once in a while a little serious, will consider that at certain times. How much time he spends depends a little bit on what other things are of interest. And maybe there is very little interest in general. And then naturally, what we call the level of one's being is rather low. But as an average, what are the thoughts and the feelings you do have? And what are you satisfied with, and which direction do you want to go?

Have you ever heard of your inner Life? Do you know it exists? Do you believe in such existences even if you cannot see them? Have you any desire to investigate? You see we talk about Gurdjieff; and this Group has been going on for some time; and although we call it a Group III, it does not mean that we don't want to talk about Gurdjieff and the Ideas of Objectivity. I think it's very necessary that we are clear about that, of course,

what is needed for so-called 'Work on oneself', but it must be prefaced by that what I am now knowing myself, because when there is an application of an idea, and it has to be executed by myself as I am, I must know what I am in order to be able to say, perhaps, what might come, or how I will take it, or what I can expect.

How much is there as a desire for seriousness? If you look at your day and spending your time, and at the end of the day you sit quietly and you reconsider how the day has been, do you have any kind of a measure of seriousness? That if you say I live most of the time quite superficially, but at times I have deeper thoughts, or at times I'm very intense in wishing certain things for me, or for myself, or for others, that I really want to do, and I become a little bit more concerned, and I live a little bit more essential. But how much is essentiality? Not only how much time do I spend, but how deep does it go, and do I reach a certain depth beyond which I cannot go further? If I try to continue to think about how to express it, do I know enough words that will carry me very deep, or do I get stuck? I mean by that getting stuck, that I am satisfied at a certain point that I cannot say more, and I use all the different paraphernalia of myself to express certain things in its depth.

How deep is that depth? What is it that I really feel at times? Also what makes me stop at a certain point? And then I'm looking for words, or I'm looking for certain expressions; not only words, or perhaps if I do use words, that I want to put certain things in a word in the way I say it; in the kind of a tonation I have, or whatever there is as a flexibility of a tone; or whatever there may be in a posture, indicating that I'm up against it, but I wished I could go further; or that there is not enough clarity in my brain, and that there are too many thoughts that fight for a position,

and it keeps on churning around with the different thoughts, and I don't seem to get anywhere. Like many times when you study, and things are a little bit too difficult, and the problem is too far away from solven -- solving it, that at times even you put it under your pillow. You hope the next day that you will know the answer. Are there problems like that? And are there answers? Or, if there are answers, do you wish them?

What do we mean when we talk about Objectivity? Does it mean that we finish with what is subjective, that we want to get away from subjectivity in order to become Objective? Do we have any reason to think that if there were no subjectivity that there would be Objectivity? Has Objectivity, as a word, a defin -- a definite content? Could I define what is Objective? And why do we even wa -- want to use the word? Partly I can say because of a dissatisfaction with that what is subjective. But have I any right to say it, particularly when I'm young; because I surely have not investigated all the possibilities of my life; and there is a tremendous amount of experiences which I would call subjective that I haven't even lived through; and it is still like an open book that I'm still writing. And already then I say I don't want to be further interested in subjectivity, because I want to Work on myself.

You see it's a little bit nonsensical, because you've no right to say that subjectivity is no good. It is very good, aside from the fact that you happen to be subjective; and aside from another fact, that even if you didn't like it, you cannot get away from it, and aside from the possibility that that what may be in store for you may be more tolerable, and also desirable, and perhaps even preferable to anything else that you now at the present time know. Or is it possible that one can develop well enough to see in the future what might come, or could happen to you? And to what extent have you any

means for directing yourself in such directions, and which you then will call growing up?

The concept of Objectivity is not a kind of a concept that you measure with the ordinary terminology of a subjective world. I think one has to be very clear about that, that the direction that one wishes to go, if one says, "I would like to be Objective. I would like to become a Conscious Man. I would like also to develop a Conscience, a real Conscience on which I can rely. I also want, if I define it, to have the -- the possibility of execution of that what I think or feel, assuming that such thoughts and feelings are pure, that I then could become a man who has a Will to execute whatever is dictated by both the Consciousness and the Conscience -- Conscience."

If I look at this kind of a pu -- puzzle of eliminating part of my subjectivity, and following the rules of subjectivity, and putting in its place a certain kind of energy that is directed towards a development in an Objective sense, I have to be very clear first what is meant by that Objectivity. And at the same time, I cannot just loosen myself from that what is subjective and life on this Earth, because apparently there must be some reason why I happen to be here. And also there must be a reason why I happen to think about these questions, because not everybody is thinking about it. And perhaps it's interesting to explore that for yourself: why are you really interested in this kind of an Idea of Gurdjieff and the development of a Harmonious Man, or to be Conscious, or to act like a human being who is poised and in balance. And the question all the time you should ask, "Can't I find it in some other way, in the development of my own subjectivity, and the further development of my brain, or my feeling, or even greater dexterity with my body?"

You see, it is an important problem when you want to consider the motivation of your interest in Work on yourself. And these are the questions I feel which have to be discussed in a Group III. In a Group III we want to talk about Work. We want to say certain things, that in any event Work exists, and that it is a possibility for one that when that interest is there, that means are given, or prescriptions are formulated of what to do about it. But you always must remember that the direction is quite different from what we follow in ordinary life.

How will I say it for ordinary life? What is really a development that we call 'a growing up', even determining that in the sense of maturity? What is it that a man becomes when he grows older and becomes more mature? To what extent does he become a different kind of a man, and what is the difference? That he is able to do more? Without doubt he can - more of what he has not been able to do when he was younger. Has he more wisdom? Also, he should have, if he has kept his eyes open, and if he has listened. Has he more ability? Of course he has, because his interests have been in certain directions which have given him dexterity, sometimes clarity of thought, sometimes very deep feelings and emotions.

In what direction does a man on Earth develop himself? His interests perhaps are four-fold. I say perhaps, because there are many other directions that could be classified under these kind of four directions. And what does it mean if then one says they follow a certain direction? Towards what? What could be an aim for a person when he lives, and he sees what he can do and then does it? How will it end up?

If the four directions are in the form of a cross, that is, two lines which cross each other as perpendicular angles, and the center is there where all four lines will ultimately meet each other, what is in the center? I can

only define it in a certain way: that is the solution for one's life in which the questions are answered, and in which honesty is king. Perhaps that determines that if such pursuits, following those four lines, or any one of the four, or sometimes a combination of two or three even, that then the ultimate aim should become truth. Because we say that if I pursue in ordinary life certain directions which will give me information, not only about myself, but also the ability to be able to live and to achieve certain things that are as goals set up, and aims belonging to life as we have to live it on Earth; that then if I am, let's say, a scientific man, and I walk on one line, the aim ultimately must be that I want to have the truth, in a scientific way perhaps, explained. But I'm interested in relationships, and that what I deal with in a scientific sense, I would like to find certain facts which are Absolute, I say, in a scientific sense; and that when I work scientifically, experimentally, trying research, and in any kind of a form of science, general science, and exact sciences, and learn a great many things about matter, or about different relationships between matter, or attraction, or values in the sense of use of such matter for certain purposes; that then I set up for myself a working hypothesis, which I believe in as a law; which although I do know many times that it is not as yet axiomatic, I would like to establish an axiom.

What is it what I call axiomatic? It is a truth which can be accepted by everybody without any further questioning. How does one reach it by working in a scientific way? By the collection of facts which I call scientifically objective. By that I mean that the facts as collected in any kind of a science can be verified by anyone else also in science; that whenever there is an experiment, that anyone else of a same kind of caliber and let's call it a degree of intelligence, will be able to do the same experiment

and reach the same result. That is meant by the objective value of a description of a fact, how to reach it, and also, what is this fact worth as a description of properties? So again, scientifically speaking, I want to reach the truth about matter.

Or, if I'm interested in certain sections of science, let's say like psychology, and I apply laws of psychology by means of psychoanalysis, or psychiatry, or things that I become interested in which are a little bit on the borderline of perhaps not entirely material; not in our sense of the word, but that they may have to do with descriptions of feelings and states of emotions; nevertheless, I would like to come to clarity about the value of such matters, and also a little bit of abstract thoughts about matters which are a little bit less material. The same applies. I want objectivity. Objectivity in this sense now means that a fact has to stand on its own and is not subject to interpretations, that is personal interpretations. They are subject to descriptions, but the description has to be acceptable by anyone who is sufficiently serious about scientific research.

This is one direction that many people want to take, sometimes strictly scientific, sometimes a little bit more popularised. It depends on the degree of intensity. Strict and exact knowledge about science is a little bit different from ordinary, superficial words, of reporting certain facts, which are to that extent then a little more exciting, since it does not require particular mental energy to understand them.

If I go in the field of art, and it happens to be also another line which reaches the same point which I've called truth, what is truth when I am artistically inclined? For me, that is not necessarily for someone else. But when I look at art in any kind of a direction of art, I always am confronted with a certain form. It does not matter if it happens to be a statue,

or a building, or a painting. Although I try to get away from that if I, let's say play music, and although I do use certain intruments for the production of music, I would like to have a tone represent a tonality, which because of its vibration rate is less and less affected by material forms. In general, I would say that that what I wish as a human being, being interested in art, that the best expression of art for myself would be my own behavior. And that if I sing, and for whatever reasons I want to sing, it will indicate a state of aliveness in me, and a desire that I really want to express that what makes me alive in some kind of a form; but the more pure it will be when it is a human voice, free from any kind of an instrument, then only my own instrument and belonging to the human body.

I wouldn't say that art expressions have to be all the time like that, and also that whatever there is of a form in which then one wants to put something, that is the aliveness of an artist. And I'm not talking now about applications of art in ordinary life, and to some extent forms of commercialism. I'm not talking even about art that we collect and put in museum, or that we have a little bit of a show. I'm not talking about art as performed. All that is a little less in degree, or a little less in level; not, I wouldn't say to be sneezed at, but it does not have the quality of a pure art expression for a person who feels and becomes emotionally involved in the creation of something that he calls a form in which he then pours his life. To what extent that is his life, and to what extent then this form becomes his, and to what extent even that kind of a form may have a reason for existence, that he wishes in doing this to become admired, or respected, or getting a name, all of that I would leave alone, because art for me is like nature. But where nature stops, art should begin. Music should begin when a bird stops singing. Singing for birds, and living for plants, and in

beauty sometimes in humans, all of that is still a natural phenomena belonging to Earth itself, and we praise and are happy for esthetic values that Mother Nature and the Earth can produce. And they in turn will stimulate within a man a kind of response. As a result of that, he wishes to become like that, and then follows his desire to become artistic.

When I start to think about these things, what is it that art finally ought to give me? Not only self-expression, although self-expression is the first step; after all it has to do with my dexterity, the ability to be able to put two and two lines together and to make form, but my intent, the different degrees even of intensity, the different results of what I call the materialization of one's enthusiasm, has to be represented in the final form, even if such a form is as ethereal as you can make it. But then what about the content? What is it that one says, "Should it be truthful?" To what? Can a form be truthful to the art it represents? If the form is an indication of the Life within, I am forced to consider what Life is if I want to become artistic. And that then the ultimate aim for a man, following this line towards the truth, is that he wants to reach also truth by means of his art, and that that what he has to put into the form has to be truthful and honest.

If it is honest, it is not only himself which he expresses. If it is honest, it has to do with Life and Life even considered from the standpoint of not having a form. And his sincere wish should be that the form need not exist, and that only Life could be, as one must say, a certain substance, or an entity, but having the freedom to actually be wherever it wishes to be, and not bound by the form, and still remaining honest to himself, to such an artist. The only way he can become that honest is by the inclusion of a totality of Life existing and not stopping at the consideration of his own

life, because by this time having tried in many different ways how to paint and how to draw, he knows his limitations. He also know -- he knows very well that the form sometimes is not corresponding to that what is Life within, and that in order to make life honest he cannot depend on his own life himself as a little section of the totality, but should include all Life in his own honesty. That is reached at the point where the lines meet.

What is meant by this kind of a concept of all Life, or that what is Life total, of which man could become Aware at times? It is still a difficult question, and an artist will reach only the point without knowing the concept that is involved. You see, a scientist can become -- can be a little bit further in that sense, because he already has been taught what is Objectivity.

The third line may be a one of philosophy. I want to reach truth quite definitely by means of philosophy. It is inherent in philosophical treatises of descriptions of that what people think; also, perhaps even what they might worship, or what is the depth of a thought; or what is beyond a thought; or what is the representation of activity and the motivation which cau -- caused the activity to become noticed. What is it in a man when he becomes a philosopher? He starts to weigh. He has values. He listens many times to his own words. He tries to let words of someone else, if written and sometimes if spoken, penetrate into him, so that he then can have a measure within himself.

A philosopher is interested in pondering, of real considering the value of words, and of words as sentences, and of the content of a sentence, or of that what is produced by artists as a form, let's say as a book, of that what is between the lines in this book, and finding the philosophy, if it exists, of the author. A philosopher is never satisfied. He will constantly discover

that there are many things on Heaven and Earth than he has ever dreamt of. But also he will continue to study, and to read, and to see how far his pondering can give him the essential value of such things, such concepts which become motivations for one's life.

Maybe it is not right to say that the philosopher never will reach the truth. It is quite possible that if he is honest in his own search, that there are so many obstacles and interpretations where he is so used to wish to use his own brain for whatever it is worth and trying to understand even himself, that he comes to the conclusion many times that he is the only one who knows what he is talking about, and that all other philosophers do not understand him. And usually the end of a good philosopher is that he feels completely separated from the rest of the other philosophers, and that in that sense he has no friends. And if it is a question then of agreeing, that of course he must consider that what he is thinking is of course the last word. Perhaps even when he dies he may not be satisfied with his own work. He may even look at that what he has done as if it surely is not the last word, but more and more still the beginning and the uncovery of the different things he does not know, and that all his writing has been a description of his ignorance. At whatever state he may die, and what he then will think of his own activities, such things are not known. And no one at such a moment of his death will tell to the world that he really has failed. I think a philosopher will become ultimately a very sad man. He will reach the neighborhood of the truth, but he will never reach the point. And for that reason he's quite different either from a scientific man or from an artist.

But now of course they are not as clearly separated, these three, as man ought to be. That is, he would like to be quite definitely a sole, or a single

scientist or artist - not to mix these three approaches. But of course we always do it. We want to teach, to some extent, by means of our interest, in making known what makes us tick, that we are a little bit more clever, that we don't want to stick to just scientific terms; or that we are interested also in natural philosophy; or that what is scientific popularization; or what is of course this artistic application of that what is form for the good of mankind; or whatever other reasons there may be that one starts to mix. And as a result, finding truth on any of these three roads is not only extremely difficult, but quite doubtful that one ever will reach it.

The fourth is really an application of that what should be inherent in all of the other three. It is what we call religion. It is an attitude of a man to find what is within himself of value that he can use, that could become for him the conduct of his ethical life to start with; and that gradually in deepening such thoughts he has to come to certain conclusions, first about himself and his inner Life. In the second place that he has to consider other people similar to himself, and that perhaps in looking at them, and in trying to understand really what they are; not necessarily as a philosopher, or an artist, or even a scientific man; that what is humanness of a man also should have its say in a development of a person, and particularly in the expression of his manifestations.

Religion is of course not only a conduct in the way of knowing what is right or not right, a certain sense partly of an equilibrium, but also a sense of nothingness for a man who understands religion in such a way that it requires insight into himself, and sincerity with the wish to be able to follow that what is ethically correct, or morally correct, or what is religiously correct. And the reason that there are so many religions is that man never can agree in general about one particular mode of life, because in this

kind of a field of religion, and the religious attitudes and the studies that are being made of anthropology: finding out what is primitive, and and what isn't; and what is cultural, and what is really essential; and what is really the message of different people having lived a religious life; and what is it that one must assume looking at the world as a whole, and the Universe to whatever extent one can penetrate into that; that maybe there is more to it than just this life on Earth for a man; and that he starts to have hallucinations about something else existing, mostly prompted by the fact that he realizes that within himself his earnestness and his particular essential qualities will not allow everything to be determined by his intellect. And sometimes of course the reasoning may be quite right. But when one starts to reason about emotions, one is very seldom in the -- on the right road.

SIDE TWO

I'm trying to explain a little bit why there are so many religions, and why it is so difficult to know what to choose. The field of a religious line in one's life and those -- for those who are interested in that is so completely charged with interpretations, dependent of course on one's own experience, but for which there is so little truth, than only to the extent for the person himself. And as a result, being serious as one is, and wanting to find answers to life's questions, it is not easy to find a formulation which is applicable to many people, although we do have denominations. We have of course different churches. We have different mo -- modes of living. We have different kind of messengers from above, all leaving -- leaving us with a certain amount of truth, or in any event of wisdom, and giving rise to a dogma which we interpret as a doctrine, and then manufacturing laws of

conduct within which a person should behave. And that framework is sometimes not the same for one person as for another. And the result is a constant fighting among ourselves about what is the right word; and what is really the meaning of God; and what is it that one feels when one pronounces it; and what is it that one knows, almost by instinct, that many times words should not be used to indicate that what is a concept of a higher form of living or of being. For that reason I say the many religions make it so difficult for a person to really know.

And if one wants to have definitions, there are more than enough, probably for each person a little different. And although they may more or less think alike, that what is religious many times has received a bad name, because so often we have fought for the sake of religion. At least it always has been the claim it was that, that we were so interested in trying to -- to convert the heathens, without being able to live in accordance with the golden rule within one's own country.

What is necessary for a religious person of course is a Conscience, and we don't develop that in this life. We don't have schools for Conscience. It is too bad. It is simply because we don't consider the possibility of a development of one's inner Life. And many times, at the present time at least, the way we have grown, and the way our civilization will allow us to have this kind of a culture; that what has taken place in the form of over-application of scientific developments; or that what has made a person interested in the means for living, and considering then that what is money for him as a property which has a value in itself; and whatever other mistakes there may have been made as misconceptions, particularly applicable to economic theories and sociological relationships, that has made it extremely difficult for a man really to live in accordance with his belief.

The interpretations are many, and we cannot find the time to investigate all of them. And as a result we become very narrow-minded, and we are like ingrown toenails regarding that what has been taught to us, what is religion and supposedly to be a conduct of one's life. And it may be Christian, may be Jewish, may be Roman Catholic, may be Middle East, may be the Far East, may be Indian, may be folklore, whatever it is. Everywhere we find the same kind of distinctions, and the same inability to pin a person down to a very simple concept of man and his relation to his God. And we have become very inventive in not saying it is God as Yaweh or Jehovah. And we have used Elohim to indicate something that we could be associated with. We do the same thing when we try to create semi-gods and hope that they will sit and talk on the Mount Olympus.

But the real chaos, we don't dare to think about it, because who actually dares to think about the concepts of Omnipresence and Omniscience and Omnipotence? Such things are outside the ken of our understanding; and when we want to use them as words we use them with a sigh, in exactly the same way as when one talks about -- talks about Eternity, or Timelessness, or Infinity. It is always with awe that one should approach such words, because they cannot be determined in our language. And even our feeling will leave us at a loss, not being able to express really, and quite definitely not having any means of receiving the immediate content of any kind of a concept that belongs to such terminology.

It is too sad that religion has missed its purpose. The original idea of religion was that man as he lives would have the possibility of understanding the Earth where he had to live, and understanding it as something that could become Paradise for him. If he then could be free to be as he is, even without Working, but profiting by that what existed, and ultimately

could recognize the totality of an All Loving Father, taking care of him in a very simple way, and also expressed in very simple language, which of course scientifically one says, "Such a nonsense to consider a concept of God as Omnipresent as a person sitting on a throne." And of course many of such conflicts between science and theology, or science and ethnography, science as all different interpretations, always; science then becoming atheistic, and simply saying such a thing doesn't exist. And there is agnosticism in order to adhere to, and even that can become a God for a scientist.

What is it that a man really wants when he wants to become simple, if he could become simple, even in this life, even if Mother Nature would allow him to become simple; to reduce his particular desires to one common denominator, which is the caring for his body, because after all, the body is there also to have a function to fulfill. It carries one's mind, and it carries one's feeling. And those two, what we call 'centers', has, together with the center of physical body, simply constitutes a man, and in being born on Earth it becomes gradually his personality. An interest that a man then should have to see if when he has these three centers, can he be satisfied with the condition in which he receives them, or in which they have developed; and is it possible for a man to have that kind of a viewpoint about himself, when he is so completely filled all the time with personal interpretations of everything that is happening to him as experience?

And the greatest difficulty is always that one sees whatever is being done in any one of those four directions leading to truth, that they don't get off the Earth. And that's a terrible thing to say. Mankind is doomed to stay on this Earth in an unconscious way; even if they walk around; and even if they can go any direction on the surface of the Earth; even if they

can explore the depth of the Earth itself, without a man himself changing. Even if he could go to the moon or any of the planets, he prepares himself with Earth qualities in order to live there. This is the terrible thing for a man, to realize that he has no wings; that he cannot fly away; that he cannot separate himself from the Earth; that he cannot develop enough of this kind of freedom; that if he wished, and he could stay above the Earth, even a foot above, even in such a way that his feet do not have to touch it, that even perhaps for such a purpose he could use air, that again could be compressed, and then elevates him a little bit; but you see we don't. And most of us cannot; and only in exceptional cases, where you might say there are fortunates, that they can levitate to some extent; or that there is a possibility within them which has developed in the sense and in the direction of an extra-sensory perception; and a quality for a person to become a real sensitive, so that then one must admit that something else exists within such a person.

And it is really in that direction that one must look in order to become free from the bondage of this Earth, because it is a bondage. The law of gravity binds us. And living on this Earth; and as a result of living of mankind as a whole; and as a result of not feeding that what could have developed when we were little children; and not paying attention to essential qualities in the form of one's inner Life; and being unihibited at birth, and for a little while perhaps being quite impressionable; that gradually we have been covering ourselves. And of course in our youth, as a child being covered by all different forms of protecting, that what is really the essential quality of a man, and which should be still there and is there, but is so covered that no one knows about it.

Real religion, and real science, and real philosophy, and real art must

take a different kind of a direction at the point of truth. At that point the possibilities for such four directions are exhausted. They cannot go further. They can go on each other line when they have reached the point, but they cannot go away from the surface itself, unless there is something else that is produced in the truthful or the truthful search, the search for the actuality of the existence of truth for a man when he lives and considers his life. You see, all the four lines remain subjective. The only possibility of freedom from this Earth is by means of a vertical line going up from that poin -- pain -- point -- from that point, pointing towards Infinity, into space without dimensions, into timelessness.

That again you can say is philosophy. Also you can say it is a kind of a religion. Also you might indicate that it belongs to science, really to be free from all interpretations. And if it is artistic, it would reach, by means of such a vertical erection of the line towards Above, perhaps reach the -- the little boundary, if there is one, of Heaven.

The question is always, what is it for a man that he can conceive of and that is po -- and what is possible for him to achieve, because we talk here a great deal about nonsense. We talk about the possibility of that kind of potentiality for a man, being made actual for him that it is part of his life; and that the development of his inner Life, if it has a chance for growth, will finally open up the possibility of that what is the reality of himself within his life as force of Life, and which we can 'Magnetic'; but which as a center is only composed of a few little bits of cells which were there and put there as a means at the process of conception, a relationship from one generation to another, and the continuation of that as a possibility; but only remaining con -- potential in most of the lives of people, because we do not know it, and we are completely ignorant of the existence of that.

What we talk about is to try to find out why it exists, and to prove that it does exist; so that I say trying to get away from the surface of the Earth would mean to live in a realm of non-subjectivity; and the world -- the word for that of course is Objectivity. But Objectivity we are then familiar with, because it means that one is free from any form of interpretation, any form of thinking, any form of association or conditioning, any form of a mental process which we call association. It is difficult even to think about that, but if one is really serious about how to find out what is freedom, one must come to a conclusion that freedom can only be reached when I leave everything that binds me. It is logical.

So the question then is, can I investigate or apply research to that particular problem of bondage, of human bondage? One can say with a very general word, the law of gravitation attracts my body and it keeps it down on Earth. One can say quite nicely that there is a law of gravitation in psychological analysis and the study of psychology, that it belongs even to the heaviness of some of my thoughts, and that the question of lightness does not really enter because it cannot stand on its own. One can say even that the solution would perhaps be in the direction of a nonmaterialization of oneself. But how can one accomplish that, and at the same time fulfill the obligations of a man on Earth, because it cannot be done away with. The fact that there is a law of gravity has a meaning that my feet must remain on the ground, and that I cannot get away until there is a possibility of freedom by leaving the physical body.

I can say of course that the solution will be there when I die. But what guarantee is there for me that something then still exists, or, if it does exist, will it be in such infancy that it cannot be preserved? Will it be so small that it need not even have a name? Would it be possible to accept

it as a concept of a spirit existing then, maybe bearing my name for a little while, and then residing for some time in a spiritual world, and having contact with life on Earth, but free from the form of Earth? If I see this, and I investigate it, and I believe in that kind of a form of, let's call it hypnotism or clairvoyance; or I said a little while ago about levitation, about ectoplasm, about things that do exist in the spiritual world; or spiritism, or poltergeists, or things that have no particular name than only the indication that they are different from usual; can I associate with such ideas that I will say, "I will become one?" And if I want to, do I now prepare for it?

Work on oneself is a method for preparation, which of course is based on a realization that life - and it has become not only an assumption, that it is a very definite realization that is a truth for oneself - that life actually is eternal. That you have to believe first probably, and you may have many difficulties in argument. If you have, I would simply say, assume that it is true, and then live in accordance with it, because you can live in accordance with an assumption, even if that is not as yet the reality. One can live in accordance with a law of a working hypothesis, even if it is not axiomatic as yet. The conduct of one's life can be governed by that what you can conceive of as a thought, even if that thought is not a thought form as yet, and is not sufficiently formulated that it could even become concrete or crystallized within your brain. We talk now a little bit of nonsense, because it is such an attempt to try to get away from the bondage of this Earth, and we are a little bit premature anticipating death. But we want to make death a concept that one can live with, the same way as one lives with the concept of life, and that there should not be fear about death; but that if life is eternal, it will continue, and regardless of the form that

it will have the possibility of existence as an entity.

You see the solution immediately is quite clear. One has to live life without the form. How can that be reached? How can I change the concept of a form, which for me in my perceptions, my ordinary sense perceptions, is definitely bound up with life; and that the only way I can recognize life really is by the form, and the movement, or certain dimensions; that I want to say that life also exists in my wish, or in a concept like anger, or anguish, or love, or care; that that is definitely not as material as my table on which I write, or my hand that I can touch certain things with. But at the same time it is a little infantile in its own development; and I pass it over, because I say that what is love for me I always express in some way or other; and the usage then of my body for the expression of that, or the words I use in order to try to define it are quite satisfying to me. That is the pity, that they are satisfying. The pity is that one doesn't want to think through. The pity is that one stops at a certain point, and then most likely would like to leave it to someone else, because it's his business to philosophize, and it is his business to be scientific, and it is his business to be artistic. But I forget it's my business to become religious. And also in that sense I stop, because there is a multiplicity of roads, and no indication of the road that will lead to Infinity.

Thinking about that and feeling about it makes me realize that something else should take place with myself; that all such desires like having wings could be fulfilled; and that there is something that I can consider a motivation in my life, if I now wish to define it in the sense that that would already be possible if this kind of inner Life, being a little bit more -- less in density, that that might be the beginning of something to grow out in a certain direction, not necessarily a permanency, but in any event, of

something that could survive the laws of destruction of this Earth. That means it has to become not as material as the Earth. It also means that that what the body is, and represented by its weight and by the attraction of the Earth, that it might be possible that it could become lighter; that perhaps the density of a person could change; or perhaps that something could be invented or made, or at least could be assumed to exist, or that could be created, which would have a different kind of a density and lightness; and then gradually establish an equilibrium between that what is a man, having such a body, and the law of gravity; and that actually then he could ascend to higher regions.

Whatever the philosophy now indicates, and whatever might be satisfactory, it is always a question of coming back to what one is, as one is oneself, with the responsibilities which exist because one was born here, and the aspiration toward something else which one is not as yet; and then gradually being touched with this aspirational quality in the wish within oneself, so that such a wish becomes the inspiration and takes for some time the place of one's religion. It becomes close -- becomes then very close to establishing for oneself a certain measure. But that measure of inspirational force will then have to decide about my activities, and to see to what extent that what I still do, or what I think, or what I feel, corresponds to the aim of my inspiration. And this is the beginning of a real Conscience being set up, almost I would say on the basis of that what exists already as a little bit of morali -- morality, but gradually assuming that that what is moral, as far as the Earth is concerned, could be replaced by a morality which belongs to Great Nature, and not only to nature itself.

One wants to grow, even if such growth means that it might be from one level to another. One should have patience within oneself to see if such

development could actually be made, even if it is step-wise. And in that I understand a little bit more that the vertical line is really the indication of a step away from the Earth towards, let's say, the planetary level; which the planets, if I understand myself as I am, are equal to the concept of emotions within a man; because it's easy enough to see what is this world, this little microcosm, as compared to the macrocosm; if that means let's say as principle, based on our solar system, and the Sun around which the planets rotate, and the Earth belonging partly to that, and the Moon rotating around the Earth. Whatever that is as a structure, can I conceive of that as a world for myself, represented by the Earth being my body, by my feelings and emotions being similar to the planets, and my brain, my head, my Consciousness to the Sun?

But you know, I'm a little topsy-turvy about that, because if I start to rely on the wisdom of my brain, I find the answer constantly in interpretations and associations. I don't find reality of a thought pure as intellect. I am dependent on rationalization processes. I am dependent constantly on what has been and what might be, because my mind is not equipped to understand present - a Moment of existence in which all dimensions di -- disappear, and in which there is the recognition of an existence without any form.

Now we talk philosophy about Work. We talk about concepts that are of course touched upon; and we don't say very much as yet about the education which should be followed, and which we always have missed, and where there is no school really for indication of how can one make one's inner Life grow; and still, the realization of the necessity, or what ultimately will become such a need that one knows one must, before one dies, at least have an inclination of what is involved in death, in order to alleviate the fear, and

being able as it were to consider it simply a threshold from one world into another, that then the continuation of one's life could be guarenteed; and that that what is necessary for the solution of the problems of a man living his life on Earth will remain as a karmatic influence in any further form of life for himself, on whatever level, until finally his karma has been adjusted, has been eaten up, and has vanished; so that ultimately, and this is legitimate to think about it, even if we have an idea that we perhaps never will reach this, that ultimately Absolute freedom could exist as Life must exist, and as Infinity now exists everywhere and always.

I say such concepts of philosophy are quite legitimate, provided I don't leave the Earth as yet; and my feet will have to take care of that. And my physical body; as long as I breathe and keep it going; as long as I have impressions of the sense organs which feed it; as long as I still have this body to walk around with; and as long as there's still a sense of life within me; I still will be under the influence of that what are demands and desires and requirements of the body, first for maintaining it, and in the second place to consider it for the usage of further growing up of the other two centers; so that then the relationship between the three, as body, and as emotional body or center, and as intellectual body or Soul, will be a little different than it is at the present time; that the body itself will find its place in relation to the Consciousness of a man, which then would be equal to the Sun, and reversing then what is at the present time the fact which I first must accept, that my body is really the king and my mind is a little child as a servant. It is so undeveloped, and it is not strong. It is weak. Even my feeling sometimes is worth more than my mind is, because it's cluttered up. It is not simple any more. There is such a tremendous amount of sawdust, that it ought to be thrown out. It is ballast for the mind and such

confusion constantly in having to think about a variety of all kind of so-called happenings, but all of them of Earth, so that at times when I wish to think about Heaven, and God and Infinity, my head starts to swim. It is not used to such kinds of thoughts. And after some time, particularly when one grows older, one places maturity on the throne, instead of Consciousness.

The aim for a person, when he wants to live his life, is of course to become quite simple, to see what it is, in what way then one could change the balance; and instead of having the body have its say, only to fulfill the requirements necessary for its maintenance; and for the rest, that it could become a servant to what I call sometimes the king and the queen. But what is it between the king and the queen? If the king is Consciousness and the queen is Conscience, what is the relation of an understanding between the two? And what is the aim for a man when he wants to have a kingdom which is governed by these two parts: one, the strong hand which will tell what to do; the other giving, to some extent, advice; but always negativity and positivity, although both active; and that the relationship should be to the outside world executed by the man as human being having a body, becoming a servant to that what is necessary to reign a kingdom, to govern it; to give the indication as a result of Consciousness, and a clarity showing the way as a light indicates the direction where one could go; but that, as it were, behind the scenes, and still not so much behind it, but having a definite place in relation to that what governs.

One needs energy. One needs warmth. One needs a propelling force. One needs an indication that there is an expectancy of being a master, that there is a result, as between be -- king and queen, very much the same as between man and woman; that a woman expects a man to be a man, and that a man

then, with the aid of being reminded, responds to becoming that kind of a man, so that the woman can be a woman in the presence of a man, in her own right, and not taking over what is manly, and a man not taking over what is feminine. The king reigns. He does not require the queen to tell him what to do, but the queen will give and furnish enthusiasm, interest, and also hope and reliance, reverence at times, and quite definitely stimulus, in order for the king to be able to governan -- govern in the right way.

These are kind of things, you know, that I believe you must keep in mind when you consider the question of Work on yourself, because here we want to give to the brain a certain responsibility. We tell that brain - not in all the little departments which are now sufficiently subjective and even have a fighting consideration going on between them all the time; also a brain which does not understand the feeling, and where there is constantly a disagreement, then only very, very seldom an agreement between the two - that that what we wish to do for the brain is to utilize what is still a little bit unused, and to give it a task, and ask it to become a little 'I', functioning also in a mental sense; but also at the same time that I wish this 'I', this little 'I' as perhaps could be created, to function in a dual sense: first by shedding light on what I should do, but at the same time having towards me benevolence, and furnishing because of that, as a warmth of wishing for me my welfare, can supply energy for the wish of fulfillment of a task which I give to little 'I'.

I ask that little 'I' simply to become Aware of me - just very simply to be Aware - no more. I don't want descriptions; I don't want admirations; I don't want respect for this little 'I' towards me. I just want to be a simple little bit of something that is alive, and can walk, and can express itself, and can have a posture. And I wish this little 'I' to become

cognizant of such a fact of my existence and the acceptance of that what exists as it happens to be, not to wish for a change, not to like it or dislike it.

I'm looking for freedom. I want this little 'I' already to act free. Moreover, I want this little 'I' to Observe me in such a way that it can get the impression, or at least the knowledge, of life existing within me in this form of my body. Again, I wish this little 'I' to be able to see through me, to recognize my life, and to make my body, the form, transparent, because I want to do away with any kind of an idea that form is the same as Life. It isn't. Form belongs to this Earth. If I want freedom like I will have when I die, my body will remain; that is the principle. That principle now has to be understood in the form of an -- a task I give to this little 'I' to function as if already my body has died. I know it doesn't die. I say when it is transparent it still exists, but transparency helps the density to become lighter. And that is my aim: that that what is recognized by this little 'I' is Essential Essence, which is my Life as a force. And I want this force, because that unknown to me, becomes a new force acting then between the mind as it is and the body as it is. I call it, of course, a neutralizing force, as represented by the total quantity of energy which the queen is capable of giving in her love for her husband.

I mix allegories now. You must know that. And it is not necessary to straighten it out, because you keep on for yourself thinking: what is the place of this Work? And what is it as a good reason to be interested in it, and what is ultimately the aim of it? It is for my life to save it, to make of my life something that can remain a little longer I say, or permanent; but even in the process of trying to develop such attributes, I will profit in my life with more understanding of what I really am. And gradually it

will dawn on me that there should be an aim with my life as I now have to live it.

This you might say... Already? I will finish. This is a prayer. This is my sincere wish for the knowledge of Work, in order to reach an understanding of my Being, to be able to judge...

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